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Mekan

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Mekan, also known as **Mekán**, **Mekián** (in Ofieri Common), **Makan** (in Barsamen Common), **Maitsotan** by its native inhabitants, or **Unig Mekan** (Nilfgaardian: *Lonely Mekan*), is a rocky island with a mixed subtropical /tropical climate on the western coast, located roughly halfway between the Great Sea and the Sea of Hourglass, near the southernmost tip of the Ardwanne Mountains, the natural border between the Empire and the vast region of Barsa.

Once independent, Mekan was conquered and colonized during the early years of the Nilfgaardian Empire, more specifically between the years 1218 and 1222 After the Resurrection. Although the island had long been known to the peoples of Ymlac, Barsa, and Ofir, this was well before the former were transformed into an imperial duchy, the latter came into conflict with the Nilfgaardians, and the Ofieri unified under a single state.

Mekan

Information

Variation(s)	Mekan Mekán Mekián (in Ofieri Common) Makan (in Barsamen Common) Maitsotan (by its native inhabitants) Unig Mekan
Type	Prefecture
Country	Nilfgaardian Empire

	Bukhala (formerly)
Region	Sea of Hourglass / Great Sea

Owing to its location between the shores of Barsa and Ofir, northwest of the Varutas, Mekan serves as Nilfgaard's main naval base and trade hub in the region.

Mekan is also known as the place where Nilfgaardian Military Intelligence acquired its first orions. During inspection in 1265, coroner Stefan Skellen noticed them on the wall of Donengar Akehi's office and asked the commander to sell him the diagram. A year later orions were in widespread use by the service.

Contents

1. Administrative Division
2. Coat of Arms
3. Climate
4. Culture
   4.1. Architecture
   4.2. Art
   4.3. Customs
   4.4. Education
   4.5. Magic
   4.6. Mentality
   4.7. Objects
   4.8. Social Structure
   4.9. Women's Rights and Sexual Minorities
5. Etymology
6. Demographics
   6.1. People
7. Economy
8. Examples of Mekanese Names
   8.1. Male Names
   8.2. Female Names
   8.3. Unisex Names
9. Flora and Fauna
10. Geography
11. Government
12. History
    12.1. Very Ancient Times

12.2. Pre-Human Times
12.2.1. Age of Migration
12.3. The Arrival of Humans
12.4. The Conquest of Bukhala
12.5. The Ofiri Influence
12.6. Imperial Conquest
12.7. Contact Between the West and the East
13. Language
14. Non-humans
15. Notable Locations
15.1. Cities
15.2. Fortresses
15.3. Towns
15.4. Other
16. Notable People
16.1. Architects
16.2. Armorers
16.3. Astronomers
16.4. Bakers
16.5. Blacksmiths
16.6. Bards
16.7. Diplomats
16.8. Falconers
16.9. Herbalists
16.10. Jewelers
16.11. Knights
16.12. Medics
16.13. Navigator
16.14. Priests
16.15. Sellswords
16.16. Shipwrighters
16.17. Scribes
16.18. Vintner
16.19. Weavers
16.20. Foreign Inhabitants
17. Religion
18. Image Credits
19. Trivia

Administrative Division

Mekan is, like Baccalà (the former Barsamen taifa of Bukhala conquered by Nilfgaard), a prefecture. It is divided into three dioceses: Upper Mekan, Central Mekan, and Lower Mekan.

Due to its proximity to the heart of the Empire, the Lower Alba region, the prefecture falls under its direct administration.

Coat of Arms

Mekan never possessed its own coat of arms during the periods prior to the imperial conquest.

It was only with the arrival of the Empire that the island was finally granted a symbol to represent it.

This took the form of a coat of arms divided diagonally by a bend. One half is black, representing the Empire, and the other half is brown, representing Mekan. At the center of the shield stands the imperial sun.

In heraldic language, the coat of arms would be described as: *Per bend Sable and Brunâtre, a sun in his splendour Or*.

Climate

The climate of Mekan is roughly divided across the island. The northern and central regions have a subtropical climate, while the southern part—closest to Ofir—features a fully tropical climate in its multiple variants, ranging from humid tropical to arid tropical.

This is primarily due to a massif formed by the accumulation of lava in a single area from the island's ancient volcanoes, which effectively divides the island in two.

Culture

Architecture

The architecture of Mekan is the result of a blend of all the peoples who have passed through the island, showing elven, Barsamen, and Nilfgaardian influences in roughly equal measure. One of its most distinctive features is the use of the cone as the basic structural form for buildings, especially in the southern regions, where it allows tropical rainfall to slide easily toward the ground, preventing water accumulation and thus avoiding dampness and structural issues in roofs.

Art

Art in Mekan largely resembles that of the rest of the Empire: sober, direct, and formal, with little overt display of emotion. However, the years preceding the imperial conquest have left their mark in various ways. Barsamen and Ofiri influence is most evident, musically, through the presence of certain instruments, and pictorially through the prominence of mythology as a central theme.

Native influence (and by extension, to some degree, elven influence) is particularly noticeable in sculpture, through a strong focus on maritime themes, and in other artistic forms—such as literature, music, and painting—through the frequent use of metaphors (visual, literary, or musical), oxymorons, analogies, and similar stylistic devices. These serve as a means to bypass the "emotional censorship" that is de facto common in imperial arts, a result of the Nilfgaardian mentality.

Customs

The customs of Mekan are many and varied, as diverse as the ethnic groups that inhabit the island. However, there are some practices which, in one way or another, are common to all.

As an island, Mekan has a strong maritime tradition, although nowhere near comparable to that of distant Skellige.

Additionally, the traditional Mekanese diet is mostly ovo-vegetarian, since for a long time large livestock animals brought to the island failed to survive local diseases. This has changed somewhat thanks to the imperial conquest and the improvements it brought, but only marginally, as not all diseases have been eradicated.

Among people with very severe disabilities—or disabilities perceived as such (a belief later adopted as well by Barsamen and Nilfgaardian colonists)—there exists the grim

custom of voluntary death. Not without reason, the island contains a site at the mouth of a ravine known as Tendrombohitra ny Maty (Mekanese: *Mountain of the Dead*).

In matters of courtship, during the final stage before marriage, it is customary to shower the groom with gifts (the more valuable, the better), especially if the couple wishes to have children. This practice is compared to planting a plant: the woman is the soil, the man the seed, but if the seed is not watered, it will not grow. This is done both to symbolically and esoterically ensure fertility for both partners, and to motivate the man to embrace fatherhood.

Education

Unlike the rest of the Empire, education in Mekan is semi-private. This limits the range of professions accessible to people of limited means, while offering the opposite situation to those with greater resources. The island has no university of its own, meaning that anyone wishing to pursue higher education must travel to the Lower Alba to do so.

Magic

Mekan once possessed its own magic users, known as mpaendrika (Mekanese: *shaper*), a kind of hybrid between a shaman, a druid, and a witcher, responsible for dealing with religious matters, the natural world, and the monsters brought by the First Conjunction. However, following the Barsamen conquest, the profession gradually declined until it became extinct. It was replaced by priests and the furusiyya (the Barsamen equivalent of a knight in Nilfgaard and the Northern Kingdoms). As a result, by the imperial period, anyone displaying magical talent or aptitude with the sword was sent either to study at the Imperial Magic Academy near Loc Grim or to serve in the army.

Mentality

The highly formal Nilfgaardian mindset has not fully taken root in Mekan. As a result, among the territories administratively belonging to the Lower Alba, it is considered one of the friendliest and warmest—though by no means comparable to the refinement and kindness of the Toussaintois, for example. One of the most prominent traits of Mekanese mentality, influenced by past Barsamen religiosity, is an obsession with a specific task or purpose, to the point where it can

sometimes border on the unhealthy. This, in turn, makes them people who are difficult to sway in their views, as they tend to be highly perfectionist.

On the other hand, this same trait also makes them extremely detail-oriented, observant, and intuitive, capable of working under enormous pressure if they are convinced that a given task or purpose is what they are meant for. These qualities are always welcomed within the imperial machinery.

Objects

Swords in Mekan are famous for being short in size, almost like large knives, and for having blades shaped like a pyramid.

Social Structure

Mekan follows the same social structure as the rest of the Empire, that is, a feudal one. The only notable difference is that, among the lower classes of the pyramid (including slaves), there exists a certain degree of social mobility, up to the point where it is curtailed by the clergy. The same applies to the upper classes at the top of the pyramid, whose downward mobility is likewise restrained by the clergy, albeit in the opposite direction.

Women's Rights and Sexual Minorities

Regarding women's rights, Mekan follows the same legal framework as the rest of Nilfgaard. That is, a system of near parity, with certain exceptions such as sending women to war, which is considered "*barbaric*" within the Empire. When it comes to the acceptance of sexual minorities, however, the situation differs—positively so—compared to the rest of Nilfgaard, as there are no issues with queer people. More specifically, the form of "*soft discrimination*" that exists elsewhere in Nilfgaard is absent in Mekan.

Etymology

The name Mekan is a corruption of the name given to the island by its native inhabitants, Maitsotan, which translates simply as the *green land*. This likely refers to the abundance of plant life on the island, made possible by its subtropical climate.

The corruption probably followed a progression such as: *Maitsotan → Maiksotan*

→ *Meiksotan* → *Meikstan* → *Meiksan* → *Meikan* → *Mekan*.

The name Mekan also resembles the word for goal or purpose in Barsamen Common, *meka*. However, it is unclear whether the native name of the island influenced this term, or vice versa—though the former is considered more likely.

Demographics

The island of Mekan has a total population of 483,628 inhabitants, with a high population density due to the fact that settlement is concentrated along the coast, more specifically in its coastal cities. The population is primarily clustered in the southern part of the island, as this is where the greatest volume of trade takes place, given its proximity to lands such as the previously mentioned Ofir and Barsa.

When accounting for the temporary population—most commonly present during spring and summer—the island's population often reaches approximately 500,000 inhabitants.

People

Mekan is composed of up to seven distinct ethnic groups. Approximately 30% of the population are modern Mekanese, the result of the gradual mixing of all the island's ethnic groups. Around 20% are the Mpamatsy (Mekanese: *Provider, gifter, or giver*), that is, the Ymlat-Mekanese. Another 10% are native Mekanese, meaning the descendants of the first humans and the Aen Taoide.

A further 10% are the Mpitarika (Mekanese: Rulers or leaders), the result of mixing between Barsamen and Ymlat-Mekanese. Another 10% consist of True Nilfgaardians, in short, colonizers sent by the Empire following the conquest of the island.

An additional 10% of the population are enslaved peoples brought from other territories of the Empire, primarily from later conquests, mainly Nordlings. The final 10% are the result of unions between true Nilfgaardians and native Mekanese, known as the ireolavitra (Mekanese: *The far-removed, the distant, or the detached*). This name is given because some of them have parents who once held high imperial ranks and were posted to Mekan, and since the island administratively forms part of the Lower Alba region, some have even gone on to reach the imperial court.

As in many other parts of the world, there is no single "*average*" Mekanese type, given the seven ethnic groups inhabiting the island. However, some relatively common traits can still be identified. These include gigantism or dwarfism, depending on the ethnic group in question; generally dark skin, ranging from deep olive tones to shades similar to those of Zangvebarians; and, in rare cases, the extreme melanism of the Aen Taoide.

There is also a notable abundance of unusual dark eye colors not commonly found among either humans or elves, such as near-black purples and reds, orange tones verging on brown, yellow hues approaching green, and pinks leaning toward dark purple, to name just a few. Hair colors range from black to natural beach-blond, with each appearing in relatively balanced proportions, and curly hair is present across different textures and throughout the aforementioned color range.

Economy

Due to its geographical position and its role as a trade hub between Nilfgaard, Ofir, and Barsa, most of Mekan's economy is centered on the service sector, that is, the tertiary sector. Closely linked to it, the secondary sector also carries some weight, thanks to a modest yet efficient shipbuilding industry sustained by the high quality of the island's timber. As a result, the primary sector is minimal, focusing mainly on timber extraction, as already mentioned, followed by the surplus of a near-subsistence agriculture and animal husbandry used primarily as provisions for ships, and finally, to a very limited extent, some mining.

Within the service sector, the greatest sources of income are port fees, followed by services catering to the needs of arriving sailors, the needs of imperial troops—since the island is used as a training ground, especially for the navy and infantry—and lastly, everything related to entertainment or personal care. This ranges from conventional festivities to tournaments of all kinds, spas, and many other services, as the island is used, particularly during winter, by much of Nilfgaardian high society as a place of retreat.

Examples of Mekanese Names

Mekanese names follow the typical imperial structure: given name + aep

(son/daughter of) / var (family) + father's name or family surname.

However, there is a notable difference: in Mekan, the social role of midwives is highly respected, and it is not uncommon for a midwife to be symbolically incorporated into the family afterward. This is reflected in surnames through the connector beyrle (literally in Nilfgaardian: *brought by*).

An example would be: **Toky var Ratsifa beyrle Volana**, which translates as Toky of the Ratsifa family, brought by Volana.

Male Names

Ampinga, Andrianampoinimerina, Andrianasy, Andriantafika, Andry, Anja, Antso, Arilova, Fanamby, Faneva, Fanilo, Fanilonay, Fanot, Haja, Hasina, Hery, Hoavy, Jao, Jaona, Johary, Kiady, Lova, Mahafaly, Mahery, Mandresy, Masina, Masoandro, Mendrika, Mihaja, Mijoro, Nantenaina, Niaina, Njaka, Ony, Rano, Tanjona, Toky, Tombovelo, Tsilavohery, Tsiory, Tsiraka, Volana.

Female Names

Ahitra, Aina, Ando, Andoniaina, Bakoly, Faniry, Felana, Fitiavana, Hanitra, Hasimbola, Henintsoa, Holisoa, Lalaina, Lanitra, Liantsoa, Mahera, Manantena, Masina, Mialy, Mirantsoa, Nambinintsoa, Nandrianina, Nantenaina, Niaina, Nomena, Nyantsa, Olitiana, Oly, Riantsoa, Tahina, Tahiry, Tiana, Toavina, Tsiky, Voahirana, Volana, Vorona.

Unisex Names

Aintsoa, Amboara, Ando, Andol, Andriantsoa, Anjara, Anjarasoa, Antra, Antrall, Antsa, Asandratra, Asara, Asimbola, Avotra, Bary, Dera, Diavolana, Diera, Dimbisoa, Dimby, Dina, Embona, Fahafahana, Fahasambarana, Faliarivo, Falimampionona, Falisoa, Faly, Famenontsoa, Fanaja, Fanambinantsoa, Fanantenana, Fanantenanirainy, Fandresena, Fankalazana, Fanomezana, Fanomezantsoa, Faramalalako, Faranirina, Farasoa, Fatratra, Fehizoro, Fenitra, Feno, Fenohanitra, Fenohasina, Fenohery, Fenosoa, Fetra, Fertra, Fety, Fiadanantsoa, Fiaro, Fiderana, Fidihasina, Fidimalala, Fidinirina, Fidisoa, Fifaliana, Fikasana, Filamatra, Finaritra, Finiavana, Finidy, Finoana, Fitahiana, Fitia, Fitiavana, Hafaliana, Haingolalao, Haja, Hajanirina, Hajasoa, Hamisoa, Hantsa, Harena, Harenamamy, Harenasoa, Hasimbola, Hasina, Hasiniaina, Hasintsoa, Helisoa, Henika, Henikaja, Henintsoa, Herihajaina, Herihira,

Herilalaina, Herilaza, Herimalala, Herimamy, Herimena, Herimino, Herinambinina, Herinantenaina, Herinirina, Herintahina, Herintsoa, Herisoa, Heritanjona, Herivola, Hirantsoa, Hobisoa, Ifaliana, Ilo, Iloaina, Iombonantsoa, Kajy, Kalo, Kaloina, Kamara, Kamora, Kanto, Lahatra, Laingo, Lalaina, Lalainasoa, Lalandy, Lalaonirina, Landivola, Landy, Lantosoa, Lavorary, Laza, Lazamaniraka, Liantsoa, Lisy, Liva, Lofo, Loharano, Lovanirina, Maevasoa, Mahaliana, Mahanina, Maharo, Mahary, Mahatia, Mahatsangy, Mahavita, Mahefasoa, Mahenika.

Flora and Fauna

Most of Mekan's flora is endemic to the island, consisting of surviving remnants of plant life that once existed across Barsa prior to desertification. A similar situation applies to the island's fauna. Among its most notable features are several species of hominids. In fact, it was thanks to the Imperial conquest of Mekan that the concept of the monkey as an animal spread throughout the western coast, eventually reaching even the scholars of the Northern Kingdoms.

Geography

The island is characterized by its rocky terrain, with the central area—namely the massif—being the highest point of the island, while the rest of the land gradually descends toward sea level. Valleys, ravines, and small rivers navigable only by small vessels are common geographical features. This results in frequent landslides, especially in the northern part of the island, due to the lack of vegetation compared to the south.

As for the southern region, because it receives more rainfall, the differences in elevation are more pronounced, to the point that a part of it feature quasi-hills formed by water erosion.

Government

The island is governed by a prefect, who is elected by vote within the Imperial Court, although the Emperor always retains the final say. Below the prefect are the vicars, who govern the dioceses into which the island is divided. This system is similar to that of Baccalà, though applied on a smaller scale.

History

Very Ancient Times

At some point in very ancient times, the northern and central parts of the island belonged to the Old Continent. Tectonic movements in the southern plates caused this connection to break, sinking the land bridge that linked it to the continental mass.

The rest of the island is of volcanic origin, and at some point during that same period, due to violent eruptions, it eventually fused with that separated fragment of the continental mass.

Pre-Human Times

Long before the arrival of the elves, the Great Sea Civilization came to maintain semi-terrestrial outposts in order to trade with someone on the island. The identity of those counterparts has, unfortunately, been lost to the passage of time.

Age of Migration

During the Age of Migration, the island was settled by elves—more specifically, by the Aen Taoide, or *People of the Tide*. They reused the ancient outposts of the Great Sea Civilization as a combination of the trade posts so common among the Aen Taoide, as well as warehouses and naval bases.

The Arrival of Humans

In the 230s Before the Resurrection, together with the First Conjunction of the Spheres and countless other beings, humans arrived in the world, appearing in several locations. One of these was Mekan. These humans were related to those who would also end up on other islands beyond the Great Sea, namely the Silk Islands, close to the Western Continent.

Beyond the chaos unleashed upon the world, this
event also caused the collapse of Aen Taoide society,
as without the Ard Gaeths to trade across the multiverse, they could no longer sustain themselves. As a result, everything they had built on Mekan collapsed as well. Nearly all who were able to survive abandoned the island in the process,

not without first seeking a scapegoat in the newly arrived humans. Fewer than a hundred Aen Taoide remained behind, and knowing that humans were not to blame, chose to help them survive in the new environment. Over time, the two groups intermingled, and due to the extreme melanism of the Aen Taoide, their human descendants inherited darker skin tones than those they had originally possessed.

This was only further reinforced when the survivors who had fled reorganized with other Aen Taoide groups elsewhere, forming the Aen Fomuire. As they would later do in several regions of the Far South—most notably Ofir and Zangvebar—they disguised themselves as sea monsters and carried out a near-genocidal campaign of raids and plunder against human settlements as an act of revenge, with only those who managed to hide successfully surviving the unjust devastation inflicted by the elves.

The Conquest of Bukhala

After the near extermination of humans by the Aen Fomuire, the island remained untaken for centuries. Humans continued to exist, gradually recovering and dividing into several groups due to the tribal nature of their way of life.

They were only vaguely aware of the existence of other lands, as they were occasionally visited by merchants from Ymlac, who, after accidentally discovering the island due to a deviation in sea currents, took advantage of the opportunity to obtain exotic goods to sell back home—mainly animals and preparations made from native fruits.

From this period emerged new kinds of people, both in Mekan and in Ymlac, as trade led, through simple contact, to mixed marriages.

In Mekan in particular, this resulted years later in the appearance of a second ethnic group, one that would bring what was perceived as "*civilization*" to the island: the Ymlat-Mekans. After spending decades on the Old Continent, they decided to return to the island to teach their relatives the advantages of the world beyond it—and ultimately stayed.

Thus, Mekan transitioned from a tribal state to a Neolithic one.

However, this idyllic situation did not last. By the 960s After the Resurrection, during the age of the pirate taifas in Barsa, the Barsamen of Bukhala—seeking expansion in order to survive—reached the island and, in a swift military

campaign, brought it under their control.

This gave rise not only to a third group, born from Barsamen and Ymlat-Mekan mixing, but also to a form of civilization closer to that of the Old Continent, greater connectivity between Mekan and the outside world, and, most importantly, the future imperial claim over the island. When the Nilfgaardians later discovered Mekan, they justified its annexation by arguing that descendants of Ymlats lived there and were therefore citizens of the Empire.

The Ofiri Influence

It was during the period from the 960s to nearly the second decade of the 13th century that Mekan, under Barsamen control, came to be known by the name it would later retain.

Beyond this, due to the strong foreign influence present within the pirate taifas—among them, notably, Ofiri influence—Mekan began to receive visitors from a still-not-unified Ofir, for reasons similar to those that had previously drawn the Ymlats. This was especially true of the Varutian people (that is, the mixed ethnicity formed by the various peoples of Ofir together with Hannuans and Zangvebarians in those islands), owing to the geographical proximity of the southern archipelago to Mekan.

As had happened in earlier periods, this contact gave rise to new mixed populations, forming what would become Mekan's fourth distinct ethnic group.

Imperial Conquest

Nilfgaard's conquest of Mekan occurred almost by accident.

For nearly two centuries, the island had remained unknown to the Empire, despite Nilfgaard having conquered the taifa of Bukhala in the 1060s and annexed Ymlac. During that period, Mekan was regarded as nothing more than one of the many mythical phantom islands reported by sailors.

This changed only when the archivist and retired military veteran Stigen aep Naelchlygh, while conducting research in the local archives of the former taifa's capital, discovered nautical charts that clearly depicted Mekan.

After Stigen reported his findings to the authorities, the information eventually reached the Emperor, who ordered reconnaissance expeditions. Fearing that a Bukhala government-in-exile might be present on the island and could one day

ignite another conflict against the Empire, Nilfgaard moved swiftly to secure it.

Thus began, in 1218, what came to be known—aptly, given the climate and local diseases—as the War of the Coffins, named for the sheer number of casualties it caused. The conflict ended in 1222, when the Empire, having finally adapted to the island's many hazards, achieved victory at the Battle of Darn Mekan. From that point onward, Nilfgaard established firm control over the island and began the process of nilfgaardizing its population.

Contact Between the West and the East

The first sustained contact between the Western powers and the Eastern world occurred indirectly and without prior diplomatic intent, emerging instead from overlapping imperial ambitions in the Sundalaic Islands. During the mid-13th century, both the Nilfgaardian Empire and the Tuyotukian Empire sought to extend their influence over the archipelago, initially acting independently and coming into contact through military operations rather than formal negotiation.

The decisive moment of this early interaction took place during a battle on the island of Sabana, where Nilfgaardian and Tuyotukian forces, facing likely defeat if acting alone, formed an improvised military alliance against the native defenders. The joint victory marked the beginning of a period of informal cooperation, during which both empires tolerated and supported one another's presence while advancing their respective interests across the Sundalaic Islands. As a practical consequence of this collaboration, a rudimentary pidgin language developed among soldiers, sailors, and intermediaries, allowing basic communication between the two forces.

As the campaign progressed, the generals appointed by each empire to oversee the conquest of the archipelago eventually met in person. These encounters led to exchanges of strategic information and the establishment of a working personal relationship, representing a gradual shift from informal coordination toward deliberate contact. Recognizing the strategic implications of continued interaction, both commanders reported these developments to their respective capitals.

For the Tuyotukian Empire, this resulted in the preparation of a formal diplomatic delegation, which was dispatched to the nearest established Nilfgaardian territory at the time: the island of Mekan. The delegation was received there by an imperial representative acting on behalf of the emperor

later known in Nilfgaardian historiography as The Usurper. This meeting, held on Mekan, is generally regarded as the first official diplomatic encounter between the Nilfgaardian Empire and the Tuyotukian Empire, formally inaugurating relations between the people of the western coast and those of the eastern one.

Several significant developments arose from this encounter. The Tuyotukian ambassador and head of the delegation, Donengar Akehi, developed a strong fascination with Nilfgaardian culture and institutions. Rather than returning to his homeland, he chose to remain on Nilfgaardian territory for an extended period, eventually becoming naturalized as a Nilfgaardian citizen. His integration went so far as to include enlistment in the Nilfgaardian army, where he ultimately rose to the rank of commander—serving, notably, in Mekan where the initial diplomatic meeting had taken place.

Another figure of note was the School of the Dragon Witcher Baem, originally assigned as Donengar's protector. Remaining in his service, Baem sought to restore his lost honor and, with Donengar's consent, later traveled to the western coast. There, he would eventually join the School of the Viper, becoming one of the few known Easterners to enter one of the witcher schools located in that part of the world.

In the same year as the Mekan meeting, Nilfgaard dispatched its own diplomatic mission to the Tuyotuki Islands to formalize and consolidate the newly established relations. This mission proved successful, leading to the establishment of a permanent Nilfgaardian embassy on the island of Tawalisi. Additionally, in 1265, as mentioned earlier, Nilfgaardian Military Intelligence adopted the orions—a Tuyotukian weapon traditionally used by the islands' shinobis and by the witchers of the School of the Dragon—integrating them into imperial service.

Relations between Nilfgaard and the Tuyotuki Islands remained largely positive following the fall of The Usurper and the accession of Emhyr var Emreis to the imperial throne. Tuyotukian representatives attended Emhyr's coronation, presenting him with ceremonial gifts, including a suit of Tuyotukian-crafted armor known as the White Tiger of the West, as well as the Nine-Tailed Vixen steel and silver swords. These offerings symbolized the continuation of diplomatic goodwill and confirmed Mekan's lasting role as the gateway through which East and West first met in an official capacity.

Language

The official language of Mekan is Nilfgaardian. However, in practice, the languages spoken by the four groups that existed prior to the imperial arrival are more widely used on the island, along with various creoles formed between these local languages and Nilfgaardian, as well as Common Nordling, spoken mainly by enslaved populations.

Nilfgaardian itself is only surpassed in number of speakers by several commercial pidgins. This does not mean that there have not been repeated attempts by the prefect to standardize the linguistic landscape; rather, all such efforts have ultimately ended in failure.

Non-humans

Strictly speaking, at first glance there are no non-human populations in Mekan. The only non-humans present are hidden, living among the local population, and consist of higher vampires of various kinds who have made the island their personal hunting ground.

Notable Locations

Cities

- Amvoalohany
- Ranotony
- Tanànambo

Fortresses

- Ballan
- Darn Mekan
- Faoilean

Towns

- Antaonadh
- Buidhedìon

- Crannmòr

Other

- Cladhnaneun (a bird cemetery)
- Tendrombohitra ny Maty (mouth of a ravine)
- Trágheal (beach)

Notable People

For the full list of known Mekanese, see Category: Mekanese.

Architects

- Tanjona var Ratsifa beyrle Henintsoa
- Toky var Ratsifa beyrle Volana

Armorers

- Njaka aep Hery
- Voahirana var Ratsifa beyrle Nambinintsoa

Astronomers

- Lanitra aep Masina

Bakers

- Tiana var Mahera beyrle Mirantsoa

Blacksmiths

- Mandresy aep Njaka

Bards

- Dera aep Fanilo

Diplomats

- Johary aep Haja

Falconers

- Lova aep Antso

Herbalists

- Nyantsa var Masoandro beyrle Nomena

Jewelers

- Fitia var Masoandro beyrle Ando

Knights

- Hery var Andriantafika beyrle Bakoly

Medics

- Felana aep Mahery

Navigator

- Fetra aep Toky

Priests

- Masina var Mahery beyrle Hanitra

Sellswords

- Mihaja aep Jao

Shipwrighters

- Fanot var Andriantafika beyrle Riantsoa

Scribes

- Bary var Faniry beyrle Tahina

Vintner

- Hanitra var Volana beyrle Liantsoa

Weavers

- Mialy aep Fanot

For the full list of known Mekan Inhabitants, see Category: Mekan Inhabitants.

Foreign Inhabitants

- Donengar Akehi aep Dúnen, Nilfgaardized Tuyotukian and commander at Darn Mekan.

Religion

There is no single religion in Mekan, despite the fact that, following the imperial conquest, the worship of the Great Sun was imposed.

What does exist instead is a series of para-cults, the result of the island's layered history. That is, quasi-syncretic religions, loosely unified under the most recent connective framework, namely Nilfgaard's cult of the Great Sun.

This situation has led the Empire to dispatch an increasing number of missionaries in an attempt to eradicate these practices, with mixed results. As a consequence, the prefectural authorities have been forced to adopt a somewhat more lax stance on religious matters.

Image Credits

- *Mekanese People* by Cape Verde Network.

Trivia

- The main inspiration for Mekan is Cape Verde[W], along with some light influences here and there from Madagascar[W].

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breezewiki

BreezeWiki source code

Documentation and more information

Chat / Bug reports / Feature requests

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